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AMERICAN MISSIONARY ASSOCIATION.

FREEDMEN.

Emancipation — "Father Parker" — First Night of Freedom in Norfolk — Visit to Washington.

The interesting sketch given below was recently furnished to us by H. C. Percy, Esq., of Norfolk, Va., to be sent to a gentleman in Scotland. He may have published it there: otherwise, it has never appeared in print. It gives a vivid picture of the scene, and is full of fine touches of human feeling.

NORFOLK, VA., June 11, 1868.

"FATHER PARKER."

In compliance with your request, I have called on "Father Parker," at his "country seat" (as he is pleased to call it)—a low cabin on the Taylor farm, ten miles from the city—and secured his narrative of the taking of Norfolk, and of his visit to Washington.

The old man was "proud to know" that so many great men, thousands of miles away, and across the ocean, took an interest in his people and in him.

Mr. Parker is now sixty-four years of age; has been a preacher in this city more than forty years; and was a slave up to the "proclamation time." For eleven years he hired his time, paying his master \$120 per year. So he says—"I have paid \$1,300 for the use of my poor old body; but I knew all the time—something in my heart kept telling me—that God would not allow me to die until I had *breathed*

free air; and when the time really did come, why, I felt just as when some man comes and *pays me a debt*. I was happy and thankful, to be sure, to receive my freedom; my neighbors thought I wasn't; because I didn't shout 'Glory!' and 'Hallelujah!' with them; but, bless you, I was expectin' of it these forty years. I'd just *dreamed* of it all this sad, long time, and I was certain it was to come, and that I should see it. So it was n't at all surprising to me."

NINE O'CLOCK LAW FOREVER REPEALED.

Under the old slave laws, colored people were required to be in-doors for the night at nine o'clock, under the penalty of immediate arrest by any one, and in the morning "ten licks and a fifty cents' fine." But on that memorable 18th of May, 1862, when the Union army under General Wool took command of the city, this regulation was forever repealed. "On that night," Father Parker says, "the city was like the year of jubilee! Every colored man and woman and pickaninny knocked off their work and took to walking the streets; and such a sight! The women threw up their hands shouting: 'O, Lord! Too good to be true! Bless the Lord! No more hand-cuffin' the children now! God bless Abraham Lincoln!' And this was kept up all night. Some of the police-guard hailed us—'Boys,

don't you know its after nine o'clock? Better get in.' 'Don't know any nine o'clock now,' we said, and just then we met a Union officer who told the police-guard—'I'll take care of this business. We have charge here now,' and, turning to us, he added:

Boys, walk all night if you want to; and we did do it. First time in all our lives we could do *that* thing. Ah! then I took a long breath; *this is freedom—freedom—come at last.*"

It is impossible to give you the old man's expression of countenance, or show you on paper how his whole soul enjoys even the recollection of this time.

THE REBELS SCATTERING.

"When the rebels found out for sure enough that the Yankees were about to enter the city, how they scattered. They couldn't get cars enough to tote 'em away; so they just took every horse they could find in the street, and the drivers, too, as many as they could, and, leaving their houses and property, scampered off like leaves before the wind. I really believe there won't be any more mixed up time, nor more frightened people, at the day of judgment than there was then."

DAY OF THANKSGIVING.

"Soon as things got settled a little, the General issued an order for the colored people to observe a day of prayer and public thanksgiving to God for what had been done. This they did gladly, and at sunrise on the appointed day commenced service in their churches with a full congregation. Mr. C——, their white minister, whom the white trustees compelled the colored people to employ (much against their will,) at \$1,200 per year, had given out that he would have nothing to do with the services; but as the hour for the preaching drew near he came and took a seat in

the altar. A Northern minister, Rev. Mr. Green, was appointed to preach the sermon; and as he entered the pulpit he very cordially invited Mr. C—— to a seat with him in the pulpit, which was very gruffly declined. 'Very well,' said Mr. Green, 'but if you sit down there I suppose you will have to take all I give you.' And he *did* give him *hard hits*, right and left. Ah, how they stood up and sung, '*Blow ye the trumpet, blow,*' and 'The year of jubilee has come.' It almost took the roof of the church clean off."

THE PROCESSION—FATHER PARKER IN A COACH AND FOUR.

"After service we had a procession of colored people through the streets. As many as five thousand people marched four abreast through the town to the General's headquarters.

"The General appointed me to make a speech to him when the procession got there. So they had me in a nice carriage, with four black horses, in the middle of the procession, with a band of music just before me, and six men each side of the carriage holding a great big Union flag over the carriage and me. As we passed the street corners where the soldiers were standing guard, they all presented arms with as much importance as if I had been President of the United States.

"It seemed so grand and so glorious and so much like a dream that, as I was riding along there, I had to slap my hands together and say, 'Good Lord, is this *me*?' more than twenty times.

"When we reached the General's, the crowd gathered around, and, after my little speech, the General did make just the prettiest talk to the people that I ever heard. It was certain a *pearl* speech.

"Then the crowd broke up, and what with bonfires and guns and bells and tin horns and hurrahs, the city

was like Bedlam all night. 'Pears like the people all forgot to go to bed at all."

VISIT TO WASHINGTON.

Of his visit to Washington, Father Parker says: "I always wanted to see Washington ever since I was a boy. I thought it would be so *grand* to see the *Congress* of this whole country, the White House, and the President; and ever since this war broke out I wanted to go all the more.

MASTER FORBADE HIS GOING.

But my old master always said, 'No, Dick, you can't go. You'll never live to see Washington;' and he left strict orders at the Baltimore boat, that if old Dick Parker tried to go on board he was at once to be arrested. In those times no colored man was allowed to leave town without a pass, signed by his master and by the Mayor of Norfolk.

THE GOOD TIME COME.

"Well, I waited on with great patience all the time, believing the good Lord some day would allow me to go there. I waited, an waited, until after the Yankees came, when one day master fell sick and very suddenly died. I went to his funeral; heard them pray over him; saw him all snugly put away; and then, when I turned to come away, says I, 'Well, old master, you're there—you're there, now—and I reckon my time has come to go to Washington.' I started that very night; walked aboard the Baltimore boat like a *General*, and nobody asked me for a pass nor seemed to notice me."

ON THE BOAT.

"When the boat really shoved off, and me aboard, I had to slap my hands and shout aloud. I walked the deck all night—*could n't sleep*—and when they pointed out to me, as we passed, the *mouth of the Potomac*

—that line which no colored man could pass and return *free* to Virginia, —I could not contain my feelings. 'Ah,' said I, 'this is the air of freedom I've dreamed so much of.'

IN THE CARS.

"When I took the cars at Baltimore for Washington, I just leaned back in the seat and enjoyed it. 'Well, well,' said I, 'this is the Lord's doing; I am sure enough on my way to Washington.'"

AT THE CAPITOL.

"First thing on arriving I was shown to the Capitol—a friend escorted me right into the Representatives Hall; that great marble room, with the wise men all sitting around in council, making laws for the great United States. It was a grand, a splendid sight for my poor eyes, I can tell you. Then we went to the other end of the building—to the Senate—where the old men were—the venerable white-haired men—like the old 'school of the prophets.' And I sat right down on one of their seats with them—*me!* I felt as weak as a child; I felt like good old Simeon did: 'Now let thy servant depart in peace, for mine eyes have seen.' Then I visited the Treasury, the Patent Office, the White House.

"I sat down in the Park there on one of the iron settees, and there I spread out my arms, like a buzzard does his wings, and lay back and enjoyed the scenery so much: 'Ah,' says I, 'this, this is the air of freedom.' Next we came up with the Committee of colored men from different States, who were going to call on the President, Mr. Lincoln.

INTERVIEW WITH THE PRESIDENT.

"They took us into the White House, through all the grand rooms there. I felt like the Queen of Sheba did when she went to see Solomon, the *half* had never been told me.

"When we came into the President's rooms, I thought the President was out, as I didn't see any one there that looked *peart* enough for the Chief Magistrate. There was, to be sure, a plain farmer-like looking man, tall and thin, and about as handsome in the face as I am.

"But he got right up as soon as we entered, and when he knew who we were, made us a hearty welcome, and offered us seats. *What an honor, to have our President offer me a cheer!* Well, after we had introduced ourselves, Mr. Lincoln gave us his elegant little speech. He did talk well to us. He said: Don't be in a hurry, friends, you'll get all your rights by and by,—you'll get them just as soon as you are prepared for them, and know how to use them, and so on.

"I knew soon as I heard that man speak, and saw his kind face, that he would be a good friend to my people; and I've never had cause to change my mind.

"After seeing President Lincoln, I had no more to see in Washington, and came home contented, with a *full heart*."

H. C. PERCY.

BEREA, KY.

COMMENCEMENT EXERCISES.

(Letter from Rev. J. H. Fairchild, D. D., President of Oberlin College.)

OBERLIN, July 5, 1868.

Yesterday I returned from a visit to Berea, Ky., to attend the anniversary exercises of the school, and will give you a few of my impressions.

The exercises, Thursday, were held in the grove, on the College grounds, under a bower prepared with considerable expenditure of labor, and quite artistic, under the direction and at the expense of Mr. Hanson, a trustee of the College.

The people came in from the "mountains" and from the "Blue grass" to the number of twelve hundred, as I judged, and listened with great attention throughout the day. The forenoon was devoted to orations, essays, and declamations from members of the school, evincing a good degree of culture, vigor of thought, and earnestness of character.

Of the twenty-six who came forward in these exercises, fourteen were reputed white and twelve colored, but it required a keener discrimination than mine, notwithstanding my long experience, to divide them properly. I failed in three instances.

The afternoon was given up to short addresses from visitors who were in attendance. I was much impressed from all I saw and heard, with the moral power and efficiency of the movement. To outward observation there is only a beginning. The buildings are temporary and the original forest overshadows everything. But the location is one of great natural beauty, and the surrounding scenery is very fine. The most impressive fact is the interest and enthusiasm of those connected with the school, teachers and pupils, and the hold which it manifestly has upon the surrounding country. It looks like a successful solution of the problem, "impartial education" in the South. If the accounts were to be balanced to-day, I think the result already obtained might be regarded as full compensation for all the expenditure of means and labor; and the prospect of good to come is certainly very encouraging. The spirit and tone of the place reminded me very much of the early days of Oberlin. If I mistake not, it is the beginning of great things.

Fraternally, Yours,

J. H. FAIRCHILD.

NORTH CAROLINA.

From a Teacher.

MOREHEAD CITY, May 6, 1868.

A COLORED POLITICIAN.

Uncle Jacob has been unceasing in his efforts to instruct the people how to vote. He is so frank and genial, so warm and true a Christian, that even the Conservatives cannot dislike him.

"Boys, run for your lives. Go it, boys; go it," were his exclamations as the Republicans and Conservatives walked to the polls.

A CANDIDATE.

A merchant said to him afterward, rather hopelessly—"Well, Uncle, you labored hard to put us down, and I hope you are satisfied."

"It was because I pitied you, and did not want you out doors any longer," said Uncle Jacob, alluding to the State coming into the Union.

"Though you voted against me, I could not but admire your perseverance and earnestness," said the merchant; "and you have not an enemy in the place."

A REPENTANT VOTER.

A white man, who had served in the Union army, and heretofore had voted the Republican ticket, voted the Conservative this time.

"Why did you do it?" said Uncle Jacob.

"Because I did not like the Constitution framed," the man replied.

"Did you not fight as a soldier for the Union?"

"I did."

"And did you not vote for the *Republicans*?"

"I did."

"Then you fought and voted to get the Union, and now you vote against it."

"I am sorry," said the man, "and if God will forgive me *this* time, I will never again vote against the Union."

EXTREME POVERTY.

The poverty of the people is beyond anything I have ever seen. Mothers buy (not meal, but) bran to keep their children alive, and deal it out in *very small quantities*."

Mr. Jerkins called on a family the other day, where the father had been afflicted with dropsy ever since Christmas; and his sufferings are so great that he is unable to lie down. Mr. Jerkins enquired how his family got along.

"When I was in health," the man said, "they never suffered for food; but now," he said, bursting into tears, "they go along the street picking up and eating what other children cast away."

Mr. Lincoln will soon pass away; and what will his family do? His son Ben is a lad of unusual promise, and the other children are well behaved.

PUPILS UNITING WITH THE CHURCH.

Last Sabbath *ten* of our former pupils united with the Church, and there are others who are hoping in Christ. The school house was overflowing, and many were seated around the door and in our front yard to listen to the exercises.

Very truly,

E. P. WORTHINGTON.

From a Teacher.

BEAUFORT, June 1, 1868.

SADNESS AT CLOSING SCHOOLS.

Friday, May 29th, school closed. With tearful eyes and sad hearts we separated in the school room. None but teachers can understand how much we love those poor friendless ones. The scholars have made remarkable progress in grammar, arithmetic, and geography; also, in spelling and writing. Some of the most advanced we called on to write compositions, and were quite proud of their attempts.

STRAW HAT MAKERS.

I must tell you of the success of the hat makers. It took time and patience to learn, but now they can do quite well alone. They have taken so much of my time out of school hours that I have not visited as much as before. Until last week I had them bring five cents every time they sold a hat, so that when the straw was gone I could get some more; but now that I am to leave them, I let each have ten lbs., telling them to lay aside five cents out of each hat, and gave them directions that they might send for more when needed.

EARNINGS—GRATITUDE.

One has earned five dollars, and the other eight dollars. They express a great deal of gratitude for being taught this; they would have suffered for want of bread without it. Hats are in great demand just now, and I think they will do better, even than I dreamed, all through the hot weather.

Yours respectfully,

SARAH A. BEALS.

From a Teacher.

BEAUFORT, June 1, 1868.

CLOSING SCHOOLS—SAD PARTINGS.

It is with sad hearts that we are saying good-by to these people; for we have become very much attached to them in watching their improvement from day to day. And then we had much work planned that we wished to accomplish.

CLOSING EXHIBITION.

Our school closed Friday evening with a public exhibition that passed off very pleasantly. The scholars had but very few days in which to prepare; but their pieces were so well learned, and recited so well, as to commend them highly to our white friends who were present.

THE LAST SUNDAY.

Yesterday (our last Sabbath here)

was a day that we will long remember. We had a large number of scholars present, and, it being verse Sunday, almost every one was prepared with one verse at least: one little boy of ten years repeating a large number without faltering, and in so loud a voice as to be distinctly heard all over the house. It was very pleasant for us, knowing that they had bestowed more labor upon them than usual.

The house has been thronged with visitors all the morning, to say good-by.

Yours, &c.,

SUSAN GILBERT.

GEORGIA.

VISITS TO SCHOOLS.

AUGUSTA.

The Editor of the National Republican of Augusta, after visiting our schools, referred to them in two successive numbers of his paper. We extract the following:

The American Missionary Association, whose headquarters are at 53 John street, New York, has under its care some 900 pupils in the city of Augusta.

This Society has 111 Teachers and Missionaries in Georgia.

We visited all the schools in Augusta yesterday, and it affords us extreme pleasure to say that we were never more gratified in our life at the admirable conduct of the schools, and the astonishing aptitude of the colored children present, to say nothing of the few adults who attend (by snatching a few hours from the cares of life), to endeavour to improve their minds.

The buildings are well arranged—with ample light and ventilation, comfortable seats and desks. Maps and charts of various kinds adorn the walls, and the lady teachers understand well the task of instructing the children from the Primary classes to the higher branches of education; but the discipline of the schools was as-

tonishingly apparent; and the perfect obedience of the pupils, in especially one of the schools, reminds one of a Prussian Regiment on drill, compared with raw militia. Vocal music is one of the features in these schools, and the perfect time kept in this exercise is wonderful.

These cultivated ladies, who are doing this educational work, are not laboring for money, but from higher motives, for far grander objects, and to gain nobler ends. Their deeds of mercy and acts of charity to the poor of this city, during the past winter, are well known to a few of our citizens, not only of the colored but of the white race. We learn, that with all the self-sacrifices these ladies have made, and are daily making, and the examples of industry as teachers they evince, they are proscribed and insulted upon the streets by the white loafers of the town, who, if they possessed one particle of self-respect, would remember that no gentleman will wilfully insult any one, much less a lady, and that these ladies set an example of laborious work that loafers would do well to follow.

MISSISSIPPI.

From a Teacher.

SHUBUTA MISSION,

June 3rd, 1868.

For another month God's banner of love has been over the flock in the school room, which numbers 72. The school seems steadily and surely to progress. There are now only two in the alphabet.

PRAYER MEETINGS.

Every Friday P. M., after school we have a prayer meeting, and it does seem as if the spirit of God was with us; many interesting remarks are made, and earnest prayers offered by some of my scholars. Deprived as I am of such privileges at white church-

es, I find these little meetings a comfort and pleasure. They are doing much good; usually twenty or thirty are present. We feel that this is a good way to end our school work. Will you remember us at the Throne of Grace.

THE SABBATH SCHOOL

numbers over 100; my class numbers about 50; our room is crowded. One Sabbath I had the whole Sunday school alone, and I'll never forget that day. I felt a fearful responsibility as I looked over the throng, made up of all ages, from old gray haired men to little day pupils, but how thankful I feel to learn, since, that from the teachings of that hour, *one soul* was born into the kingdom.

THE SANITARY CONDITION

of the Freedmen is improving. The whites find it very hard to labor for themselves, and do not care to pay the Freedmen for work, so of course the whites suffer, and the blacks are raising cotton for *themselves*. They say there has not been a better prospect for a good crop for seven years. "Aunt Phebe" says she is obliged to de whites for teaching her to work, but is as willing to do so for herself as she was for them, and if de blacks had been free all der lives, dey would be ahead of de white men now. The Freedmen take pride in working and providing for themselves.

I am in a delightful place of labor. Never was a field more ripe for Christian effort, or that promised a more abundant harvest. Indeed my heart is full. There are scenes here which make tears start. Sallie says, "I *has* got feelings I aint no *animal*; I'se *folks*; *you's* got a *soul*, I'se got one *too*." When we have done all we can for these people may we meet them at the "Beautiful river."

Your Christian friend,

ELLEN GOODRICH.

ARKANSAS.

From A Teacher.

CAMDEN, MAY, 21st, 1868.

I have been working very hard since I came here, and am rejoiced in seeing such success crowning my efforts.

SELF-HELP.

In the first place, the Freedmen have purchased an elegant site for a school house, at an expense of \$175 00. I have expended out of my monthly wages for repairs on the colored church, for windows, blinds, benches, &c., \$50 00. The government has already awarded the contract for building a fine school house for \$2,600.

Our first Monthly Concert for the benefit of the Sabbath School was an extemporaneous affair, and but thinly attended. I mean to try again. Next month at the close of the school we are to hold a Fair, Concert and Exhibition, to raise funds to fence the lot, purchase a school bell and make further improvements in the house of worship; we anticipate raising \$250. The mite contributions in the Sabbath School have already amounted to \$20 00, one-half of which has been expended for singing books; the remainder will be sent for books to start our library. An energetic Freedman, an expert and tasteful worker in wood, has given the Sabbath School a fine bookcase and table, for the reception of the contemplated library.

The school is progressing finely. My usefulness has been curtailed for the want of an assistant since April 1st. I have had two independent schools in operation partially connected with mine, and taught by two colored ladies; one of them has been my pupil.

BROAD FIELDS—BARREN WASTES.

The field here seems to be ripening and bids fair to become a source of spiritual and intellectual power for the

Freedmen, yet there are thousands of fields in the State that need the fostering care and assistance of the Association. Many a barren waste might be made fertile and fruitful of good results, were they only cultivated. My prayer is that Christians may be more deeply impressed with the importance of a sound Educational Reconstruction, built upon the solid Rock of Christian Truth, and donate more liberally for the successful prosecution of the good work.

Yours, fraternally,

JAS. A. SCOVILL.

TEXAS.

From a Teacher.

HEMPSTEAD, June 6.

THE CLOSING MONTH—GREAT IMPROVEMENTS.

As we come now to the last month of our labors here, the retrospect is sad and pleasant: sad, for we have unfinished work; pleasant, in many respects. There have been changes for the better in individual and general feeling; some of the worst vices of the people are becoming unpopular. Especially is this true of the school children. Last year, the boy who could steal the dinner of his school-fellow, or tear the name from his book, appropriate it and escape detection by the teacher, was considered smart, and punishment in school was no particular dishonor. Now such an one is marked and shamed, the scholars with a sneer saying "That Nigger never was no 'count no how." So he stands alone on the play-ground 'till public indignation subsides.

GAINING FAVOR WITH THE WHITES—
A PICNIC SCENE.

The work has gained much in respectability among the white people. Last year no white person appeared at our picnic; this year several leading merchants, formerly slaveholders,

and some young ladies, were present and took dinner with us, and one of the gentlemen made a most courteous speech, expressing their kindly feelings towards the people and the work, saying they were highly pleased with the order and quiet that prevailed, and with the singing, recitations and calisthenics of the children. At one stage of the proceedings, as about a dozen whites pressed forward to see what wonderful things these "Black creatures without souls" were doing, little Harry Love stepped in front of them and repeated clearly and distinctly, with animated gestures,

1

Pray look at me
Why don't you see
How tall and strong I am !
I stamp my foot
And shake my fist
Just like a great big man.

2.

I clap and sing
Like any thing,
And when I grow some bigger,
I'll read and spell
So very well
You'll never call me nigger.

This occasioned a hearty laugh by black and white, and those who came to make disturbance, professedly, said not a word.

THE MAGIC OF THE PICNIC.

Such magic was in the picnic, at which about five hundred were present, that our school increased from sixty-five to ninety after it; a number coming from other places and engaging board to attend. Thus the last few weeks of our stay, though so intensely warm, bring with them quite an increase of work; however, it is work we welcome. There are so many eager learners and so many sad faces when we speak of going home that it is with sincerest regret we plan our departure.

A HOT SCHOOL HOUSE.

With my division of the day school

(about thirty-five) I have occupied four different cabins; for the last month have had one, twelve by sixteen,—occupied by a small family—two beds in it, and sometimes a brisk fire for cooking, while the thermometer stood at one hundred. This, however, only served to fire the zeal of my enthusiastic flock, who, many of them, study with great diligence outside, while the recitations are going on within.

SERMONS—EXCITEMENT.

The first of a series of sermons to children was preached last Sabbath; we hope they may result in good, though the preacher is not one eminently adapted to the work—exciting them too much. That it has a very bad effect upon them to have their emotional natures wrought upon so constantly is plain to the most careless observer.

CHEERING RESULTS—MORE LABORERS WANTED.

In view of the changes wrought in public sentiment and the good accomplished by your twelve humble laborers the past year, in the Lone Star State, I am led to exclaim, "What hath God wrought?" This is the Lord's doing, and it is marvelous in our eyes. Twelve for half a million! may the number next year be increased ten fold. What are these among so many?

Yours truly,

L. S. DICKINSON.

Bishop Bevrige has truly and strikingly said: "Who knows but the salvation of ten thousand immortal souls may depend on the education of a child?"

CENT SOCIETIES.—We find from the acknowledgement of the treasurer of the Me. Missionary Society that nineteen Cent Societies have remitted an aggregate of \$369.

American Missionary.

NEW YORK, AUGUST, 1868.

SPECIAL NOTICES.

For the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary Boxes, Agents, etc., see 2nd and 4th pages of the cover.

THE APPEAL OF A MISSIONARY.

The letter given below was written by one of our most earnest, self-denying and successful missionaries. It is the out pouring of his warm heart, in view of the embarrassment of our treasury, and the great need of sustaining and enlarging our work among the Freedmen. Bro. Beals has been laboring for years among this people and knows the amazing hopefulness of immediate efforts in their behalf, and the startling danger of delay.

We ask conscientious Christians to ponder the word of one who, by direct contact and close observation, sees and realizes the wants, dangers and earnest struggles of the Freedmen.

WILMINGTON, June 1, 1868.

TEARS AND PRAYERS.

The want of funds to carry out the great purposes so plainly marked by the finger of Providence, has given us some bitter tears. "Where," my soul has often asked in prayer, "where are the sanctified millions of the Church? Where the voice of justice for a long oppressed race? Where the memory of our *great sin*, in holding these poor children of God for generations in ignorance and oppression, such as the world never saw?"

THE CLAIMS OF THE PEOPLE.

Five hundred thousand dollars is too small an offering to appease offended justice; too small a gift to bring yearly to redeem the people we have robbed of time, money, health, virtue, everything that God freely gives and men hold dear. Then the work here is so encouraging. The people are steadily climbing to a higher level. The schools at Beaufort all the year, have been a triumphant

success. Sitting side by side, have been three generations trying for dear life to solve the great problems of knowledge. I tell you these men, and boys, are becoming men of thought and reflection.

THE MULTITUDES TAUGHT.

On this portion of the field, all the year, more than ten hundred children have been plucking the flowers and gathering the fruits of study.

Our work in the Sabbath schools has been full of interest. The seed sown in the first years of our labor has borne much precious fruit. Here and in the Beaufort district, are seven or eight Sabbath schools, under the care of our teachers, containing more than two thousand precious souls—souls thirsting for the waters of life, and anxious to walk with God. Six hundred of these belong to our central school. Deep in their hearts the truth is being hid, and, like smothered fire, it is often breaking out in praise and prayer. At their concert last Sabbath, three or four of these children repeated Christ's sermon on the mount, contained in three full chapters, without making a single mistake. I watched them with careful interest when they repeated the Lord's prayer, so often garbled by careless readers, and three of them repeated it without the slightest mistake. Could you hear these multitudes repeating, with clear, full voice, thousands of texts of Scripture, you would almost think the millenium was here. Great is the work of Christ among us. One hundred thousand children, lately exhibiting the vacant stare of aimless plantation life, now in our Sabbath school army, marching to the time and tune of God. Give us the means to gather in the hundred thousand more.

ENLARGEMENT NEEDED.

The cry from Macedonia was never

so great. This field, if not occupied immediately by the people of Christ, will be sown, every foot of it, by noxious weeds and hateful tares. The enemy is here. Romanism, Spiritualism, and every species of infidelity have their watchful emissaries on the ground. They know the easy conquest if you, the representatives of our Saviour, are not here.

WE WANT MORE MINISTERS AND MORE
TEACHERS.

The schools are coming to demand an educated ministry.

Oh! I some times wish I could so divide myself as to go into a million Christian homes and say, 'Jesus calls you to break the loaves and feed, not five thousand, but four millions of the famishing multitude.' Should the Church pour out its treasures to compass the work, in fifty years, I believe, Anglo-African voices would preach the Gospel over all Ethiopia. But we can only work and pray, till the good Master rouses His people. He will do it. Trusting in Him, we will tread the hot sands with restless feet, till beauty springs from ashes, and all the South blushes with God's adornment.

Yours,

H. S. BEALS.

DONATIONS VERSUS LEGACIES.

[We insert the following communication, from an esteemed friend in New England, as a contribution to an important discussion.]

Many persons intend to aid the American Missionary Association by legacies. Now is there not a more excellent way? Consider—

1st. The cause of the Freedmen is in a peculiar crisis, and imperatively needs, at once, far more than it will receive from all ordinary sources; and present donations are worth a hundred fold more than funds at compound interest, payable at uncertain periods in the future. Money now given will at once start on its mission

and accomplish a great amount of good, in many cases, long before the death of the giver.

2nd. A great many wills, although drawn by careful and competent men, are being constantly disputed by interested parties, entailing long years of delay in the payment, heavy costs of litigation, and, not seldom, the entire loss of the money to the objects intended by the donors: besides this, bitter feuds in families, where the heirs do not all sympathise with the pious wishes of the testator, clutching all they can for their own selfish ends.

3rd. For donations now made, many of the donors will live to see with their own eyes the good accomplished by their gifts, and rejoice in it; thus securing to themselves far more substantial comfort than from any anticipations of uncertain good in future years.

To avoid the risks and dangers thus pointed out, let those persons who contemplate a benefit to your Association be their own executors; and, without risk, expenses, and injurious delays, make their donations now while they live.

REVIVALS AMONG THE FREEDMEN.

MACON, GA., May 18, 1868.

The only important news I wish to communicate is this:

Five of my day scholars have become Christians, and I have every reason to believe that their hearts have been changed.

I am so happy. Sixteen are seeking the Saviour, and there seems much good feeling in my school.

The Lord is certainly here. There is some interest in my night-class. I pray that it may increase.

Oh! for more faith and earnest prayer.

Respectfully,

MARY E. F. SMITH.

RICHMOND, VA., June 6th, '68.

The most extensive revival that has ever been known here, is now prevailing among the colored people. One can scarcely walk out without meeting some one who is telling his experience to friends and neighbors—and many of the unconverted that one meets by the way are much affected, when conversed with on personal salvation. It is certainly an opportunity for sowing good seed. While there is reason to hope that some are truly converted, the errors which mingle with their religious views, (and which I suppose are generally understood by their Northern friends,) give much cause for sadness.

The more I am with the people, the more I am convinced that the great point to which the most earnest effort for the Freedmen should be directed, is to create a healthy conscience,—*sensitiveness in regard to sin*,—a true moral sense. The difference between an inconsistent professing Christian at the North, and among the Freedmen, is this—the former is sensible of his state, and admits it, while the latter, because of shouting impulses, seems to think he is a pretty good Christian, and often is permitted to take rank as such, and Christ seems to be made by them, in this way, the minister of sin. Did the friends abroad see this as laborers among them must, I am sure no agency or concentration of agencies would be spared for its uprooting. And to this end I think every evangelical effort of the Association is of incalculable value.

Truly, Yours,

M. L. KELLOGG.

MEMPHIS, TENN.,
June 6th, 1868.

I did not intend to write you so soon again, but I have such

GLAD TIDINGS

that I cannot withhold it. Some of

our dear pupils have found Jesus, and others are seeking him. I think I wrote you that there has, and had been, very little religious interest in our schools, and we were, some of us, greatly saddened, and humbled, that among these hundreds of children and young people, who have come under our influence for so many months, but two or three had been converted to God.

Our regular school prayer meeting was given up in the winter, and only resumed a few weeks ago. This was made a school exercise of only fifteen or twenty minutes; each teacher meeting her own school, and all being compelled to remain. There was at once some degree of feeling manifested in Mrs. Barnum's school, and very soon there came to be a great solemnity in all the schools.

PRAYER MEETING.

Two weeks ago, on a Saturday afternoon, we ventured to appoint a general prayer meeting, inviting only those who were interested, making it understood that the meeting was only for those who specially desired to come from an interest in their own salvation. Our faith was small, but at the appointed hour, the school room we had chosen was full, and eight rose for prayers. We only thought of making this a weekly general prayer meeting, in addition to the regular school meeting, but the next week we found *such a solemnity* resting upon all, such a

MANIFOLD PRESENCE OF GOD

in our midst, that Mr. Barnum appointed a meeting on Tuesday, at six o'clock, continuing but an hour, that the children might reach home before it was quite dark. These meetings were continued every night last week, and every night this week. Mr. Barnum conducts them, and God is present with us. There is sometimes deep feeling, but the meetings are very

quiet, very solemn, and very precious to us all.

RELIGIOUS LABORS IN THE DAY SCHOOL.

Through the day, in school, we have opportunities for personal labor, and every where, among the little ones, and older ones, we find evidences of the strivings of God's spirit. There is promise of a great harvest of souls, but I tremble when I see how much depends upon the faithfulness and prayerfulness of us who as teachers should lead them to Christ.

A TROUBLED CONVERT.

One middle aged man who has been a night scholar all winter, until now, was among the first to set out to serve God. He was under great conviction; his life has been one of suffering, and of sin, and he said that all the evil of his life came up before him until he could hardly bear it. Mr. Barnum prayed with him one night, and he seemed to cast off the burden of sin, and give himself up to Christ. He seemed relieved and quietly satisfied, as Mr. Barnum explained to him that the change of purpose, the giving up of all to Christ, was what God required of him.

The next day, however, he was thrown into great doubt and distress because he did not shout when he "come through" as they do in Mr. — meetings. Since then, though manifestly a changed man, with a settled determination to serve God, yet he carries a sorrowful heart, and I think God will yet have to indulge him with a shout before he can be satisfied. That he is now a saved man, however, I have no doubt, nor have I any anxiety for him, for God will lead him through.

MORE CHEERFUL CONVERTS.

A young man in one of the schools has had a very similar experience, although he is more intelligent and seems better to understand the ways

of faith: Mr. Barnum's own little boy has been sweetly converted, and this we think should give us faith for the little ones of the flock.

AWAKENING AMONG CHILDREN.

There is great tenderness among the little ones. O! there are so many of both old and young, whose hearts God has touched, but will they be converted unto God? As yet there are but four for whom we can hope, but night after night so many of them come so eagerly to meeting, and then God is so present with us, subduing all, and making the things of Eternity very near to many.

ANXIETY.

Our schools close next Friday, and these few days left us will be very precious. O, that God would give us faith for these few hours before the "night cometh." My heart fails me when I think of leaving Memphis, but I do hope the Lord will let me come back. I would not have thought so many heart-aches possible in leaving these people. These children and youth who are being educated are the hope of the country, but if not converted to God, they will be driven off into infidelity, for they cannot, and will not receive the ignorant teaching of their fathers. Already do many of them regard it as a relic of the darkness, out of which their people have passed, and for themselves demand an intelligent faith, corresponding to their mental growth.

Very truly,

HENRIETTA MATSON.

LIFE IN THE SOUTH.

"The stand-point alters the view." From the large correspondence of our missionaries and teachers, we cut out these pictures of Southern society as seen from their position. The sketches have the merit of truthfulness at least; and are our present contribution to a just estimate of the Southern situation.

NO SYMPATHY WITH THE TEACHERS.

ATHENS, GA., May 30, 1868.

Our labor is not countenanced by our white friends; not one yet has condescended to visit our school. Two of the Professors of the College came to look at the house, one evening after school was out.

I was talking with a man the other day, who asked if the negroes could learn any thing. I invited him to come to school some day and see for himself. He said he should be ashamed to own it if he did go.

We are all looked upon as a "low down" class of persons, infinitely worse than the "niggers." They don't blame the niggers for wanting to be equal to white men, but any white man that will attempt to elevate them disgraces himself fearfully.

The Freedmen have very little confidence in the christianity of the southern people, and no effort is made to secure it. Church member, or not, all seem to join in the effort to keep the Freedmen in ignorance and disgrace.

In conversation with the *better class* of whites, they always say they are glad to see the colored people educated, but all unite in the opinion that it is very disgraceful for a white man to assist in doing it.

But we have received no injury nor abuse, nor insult, worth speaking of.

FREEDMEN PATIENT AND HOPEFUL.

The colored people are greatly oppressed, especially now since the election. Many of them have been turned out of doors and employment, for having voted for the "Radicals." But the Freedmen are very patient and hopeful under their afflictions. It will be a long time before they are in any considerable degree independent. They are not used to using foresight, and making plans for the future, and most of them feel contented and satisfied if they have victuals and clothes

for to-day. This may be said of them as a whole, but many are making provisions for the future, by securing land and building houses for themselves. But most of them are very anxious to have their children educated, and sacrifice much to have them go to school.

Yours truly,

L. J. KELLEY.

SELMA, ALA., June 6, 1868.

Although there are multitudes of worthless colored people, yet there is a growing class among them who are steadily acquiring property, intelligence, and character; and, as a colored man said to me yesterday, this class will be much larger next year than it is this year. You will find colored schools springing up all over this State; and, although the teachers of these schools are generally poor, ignorant colored men and women, yet they result from an irrepressible longing after a better life and condition, which we must meet with due aid. The black man possesses recuperative powers, which are breaking through the trammels which the wealth and the prejudices of the whites have thrown around him. Then, over and above this, that divine efficiency that makes "thy people willing in the day of thy power" is urging this race forward to a better destiny.

Very truly yours,

JNO. SILSBY.

MAGNOLIA, FLA., May, 1868.

I wish the freed-people were not so conceited, not in their studies alone, but in everything. They are very apt to think they know a great deal more than they do. And in religion they seem to like to hear a colored minister better than a white one. Perhaps that is natural. They do not enjoy a prayer meeting as we conduct it, but they want to sing and shout till midnight, else they have

not had a meeting. I think that is the reason we cannot get more of the old people to come to our Sabbath school, they think it is too quiet, they want noise and shouting. The more enlightened are not so much so, and that is encouraging to their instructors to raise them up as fast as they can. There is hope that in the next generation their friends will be well paid for all they have done for them.

Yours truly,

E. B. EVELETH.

—, MAY 12, 1868.

Soon after I came I started a temperance society. Our pledge excludes tobacco and all improper language, as well as strong drinks. We have now sixty-five members, many of them adults. One man who joined at our last meeting, has recently joined the Lord's army. He told me last evening that although he had used a pipe for many years, making it his first companion in the morning, he now felt no desire for it.

Some of our meetings have been very interesting. At our last, twenty of the members, both large and small, recited pieces, and all joined in singing the temperance songs. I could but wish that those who sneer at the idea of a colored man learning anything, had been there to hear and see. It seems to me that labor in this direction is a very important part of the duty of those who would elevate the Freedmen.

VOTES BOUGHT WITH WHISKY.

Their enemies find whisky and tobacco powerful auxiliaries in the work of destruction. Riding in the stage a short time since, I heard a gentleman expressing surprise that a recent election in that place gave a Conservative majority. One who holds an important office there replied, "I can tell you how it was done. I, myself, got

thirty niggers to vote my ticket, by giving them whisky."

Yours,

E. W. DOUGLASS.

A LETTER TO BE PONDERED.

Our Chicago Secretary writes thus:

We have received from one of our missionaries in Mississippi, a copy of a letter recently sent to one of our teachers near him. The teacher did not quail, although he had every reason to believe that assassination would be the penalty of disobedience. Steps were taken soon after to deprive him of any place to hold his school, and he then reluctantly left the neighborhood.

The christian heroism of our teachers and missionaries never shone more brightly than now. Will the churches see to it that the *daily bread* of these true heroes and heroines is amply secured and promptly supplied to them? They risk their lives for the Master and the love He taught them, asking of us the smallest of all gifts—fraternal sympathy and daily bread. Shall they ask so little, and wait so uncertainly for response?

This is the letter:

1st Quarter, 8th Bloody Moon—Ere the next quarter be gone! Unholy teacher of the blacks, begone, ere it is too late! Punishment awaits you, and such horrors as no man ever underwent and lived. The cusped moon is full of wrath, and as its horns fill, the deadly mixture will fall on your unhallowed head. Beware! When the Black Cat sleeps we that are dead and yet live are watching you. Fool! Adulterer and Cursed Hypocrite! The far-piercing eye of the grand Cyclops is upon you! Fly the wrath to come.

KU KLUX KLAN.

D. B. R. P.

ABROAD.

Jamacia Mission.

ANNUAL MEETING OF THE ASSOCIATION—REPORTS OF DELEGATES FROM THE MISSION CHURCHES.

(The following extracts from a letter from Rev. S. B. Wilson, contains some items of encouragement.)

BRANDON HILL,
May 15th, 1868.

I send you a copy of the reports of

the delegates taken from the minutes of the meeting of an Association held at Brainerd, April 14th.

BRAINERD.

Bro. Martin Harris reported a good state of feeling among the brethren in the church. They were working together in harmony. The attendance at the Sabbath services was large. Good attention was paid to the preaching of the Word, and the Holy Spirit seemed present. Eight young people had been received into the Church. The Wednesday morning prayer meetings were well attended and cheering. The Sabbath school was also well attended. The average number present is 63. The scholars were making good advancement. The whole number of scholars in the day school is 58. They have been assisting in putting the school premises in order. One gratifying thing was that the scholars were growing more truthful.

BRANDON HILL.

Bro. Aaron Black reported a good state of things in the church. The attendance upon the Sabbath services and at the Sabbath school was good, and a great deal of interest is manifested in them. The teachers seemed especially interested in the Sabbath school, and quite earnestly devoted to it. The average attendance is 70.

CHESTERFIELD.

Bro. Charles Winter reported that notwithstanding the illness of their minister, Rev. Mr. Venning, the church was getting along reasonably well. The congregation and Sabbath School were both good. One hundred scholars attend the Sabbath school. The prayer meetings were well attended, except in bad weather. The people were rather backward in their contributions for the support of their minister. The young people especially so.

ELIOT.

Bro. Larchin Bishop reported

some improvement in the church—the congregation is larger, and five young people have been admitted into the church from the Sabbath school; others are desirous of being admitted. Some of the excommunicated members are manifesting signs of repentance, and are anxious to be re-admitted to the church. The behavior of the young people is gratifying. There is a greater desire for Christian instruction manifested in the church. Not only are the regular services of the Sabbath well attended, but also the Sabbath evening lecture, and a good deal of interest is manifested. The general attendance at the Sabbath school is 83.

The repairs on the house were going on slowly. He hoped they would be able to complete them before the end of the year. The weekly prayer meetings were generally well attended.

PROVIDENCE.

Bro. James Nally reported that until recently, things had looked quite dark at Providence. The congregation and the Sabbath schools were both improving. The Church seems awakened. The prayer meetings are better attended. Strangers are coming out to the meetings. The number in the Sabbath School is 65. Five members have been added to the Church, and four have been restored.

RICHMOND.

Bro. Edward Pusey reported things in the Church as encouraging, though not very flourishing. The Church was in its infancy. It was formed a little over a year ago with five members; seven have since been added; some of these were young people. The attendance at the Sabbath meetings was good, and growing still better. They have two weekly prayer meetings,—one for the young people. A great deal of interest is manifested in it. The Sabbath school was thriving.

ving, the number attending is 47. The books of the Sabbath school library were regularly taken and read with interest.

Rev. S. T. Wolcott confirmed the report of the delegate; he added that that there were 39 scholars in the day school at Richmond, and on the whole they were unusually well-behaved and studious.

Yours aff'ly,

S. B. WILSON.

JAMAICA, W. I.

The New York *Daily Tribune* of June 7th has, from its special correspondent in Jamaica, a communication under date of May 16th, of unusual interest and encouragement in relation to the emancipated people, the substance of which we give:

The administration of the present Governor, Sir. J. P. Grant, in contrast with the misrule of his predecessor, Gov. Eyre, speaks volumes in his praise. His policy is enlightened, liberal and just. Legislation is now impartially conducted, and the negro, for the first time since his emancipation as a freeman and a tax-payer, finds the burdens of taxation evenly distributed. The courts, civil and criminal, have been remodeled, and he now feels that justice is not a delusion but a reality in his history.

The spirit of disaffection among the negroes under the rule of Governor Eyre has entirely disappeared. The small settlers, as the proprietary peasantry are called, apply themselves industriously to the cultivation of the soil, opening new lands, planting coffee, sugar-cane, ginger, &c. The criminal returns show a gratifying decrease of crime.

The writer shows the progress of the blacks in securing property. The following figures give the estimated value of their property;

65,000 Cottages and furniture at \$80.....	\$5,200,000
354,575 Acres of land at \$8.....	2,836,600
Clothes for 65,000 families at \$20 each.....	1,300,000
Stock on Freeholds at \$15 each family.....	975,000
5,000 Sugar Mills at \$50 each.....	250,000
Funds in Savings Banks.....	250,000

Grand total.....\$10,811,600

From close observation, and from a personal acquaintance with the people of the country, extending over many years, he regards the figures as below rather than above the mark. Almost every acre owned by the blacks is in a state of excellent and profitable cultivation, and the figures as they stand are most creditable to the Jamaica Freedmen, and give no credit to the prevalent notion of their incorrigible indolence.

The returns in 1867, show a large increase in the productions of the country

above those of 1864, the year before the disturbances, and this year's crops promise to be largely in advance of last year's.

Col. Graham's scheme for the encouragement of emigrants from the Southern States as settlers in Jamaica, has collapsed, as the correspondent had said from the first it would.

The *Tribune* of the 16th, makes a brief yet just and comprehensive comment on the above statements:

After all we have heard about the incurable laziness of the West Indian freedmen, who have been systematically represented as fast falling back into a state of utter barbarism, it is highly gratifying to find that those people are steadily advancing in the march of civilization. That, despite circumstances of a very untoward character, the blacks of Jamaica should have acquired, in little over a quarter of a century, property amounting in value to more than ten millions of dollars, speaks volumes as to their industry and thrift, especially when it is remembered that the principal part of that property is in lands and houses.

Resolutions of the Cong. Welch State Convention, adopted at their Meeting at Watertown, Wis., June 7th, 1868.

Sending us the following Resolutions, Secretary Shipherd says:

"The Welch churches of Wisconsin wholly sustained two teachers last year—and excellent teachers they were. We hope to re-appoint them. One labored in Texas, faithful and courageous amid many perils—the other in Northern Wisconsin."

RESOLVED. 1st. That we rejoice in the success of the American Missionary Association, in its good work of establishing schools and sending teachers to instruct the Freedmen; and in order to assist in their good work, we recommend that collections be taken up.

2nd. That we earnestly request any young ladies and gentlemen of our Nation, qualified for the work, to place themselves as candidates for schools (teachers) under the Association, by writing Rev. U. Watkins Racine, Cor. Sec'y. of Association.

CORRECTION.

In the enumeration of Churches given by Rev. C. L. WOODWORTH, in an article copied into our Magazine from the Congregationalist and Recorder, that of Nashville is

included. Prof. OGDEN points out the error and says, "ours is an undenominational church, free to all christians of whatever name or order, race or color."

CHILDREN'S DEPARTMENT.

MY FATHER HOLDS THE ROPE.

A traveler in Scotland observed some choice and rare plants growing on the edge of a precipice. He could not reach them, but offered to a little Highland boy a handsome present if he would consent to be lowered to the spot by a rope around his waist. The boy hesitated. He looked at the money, and thought of all that it would purchase; for his parents were poor, and their home had few of the comforts of life; but then, as he glanced at the terrible precipice, he shuddered and drew back. At length his eye brightened, and he said, with decision, "I will go, if my father will hold the rope."

So a rope was procured, and, after fastening it firmly around the boy's waist, his father lowered him over the side of the rock. Though he was swinging over such a deep abyss that, if he fell, he would be dashed to pieces, the boy's cheek did not pale or his lip quiver with fear; for he felt sure that his father would take care of him. He picked the flowers, and then his father drew him safely up again, to receive the promised reward.

Thus no one need fear any danger who is sure that God, his heavenly Father, holds the rope, or is taking care of him. The missionaries who go to tell the heathen about Jesus, often pass through many dangers, but they are not afraid, because they know that their Father holds the rope. They will be safe so long as he wants them to labor for Him; and when their work is done, He will take them up to the mansions which are provided for them in their Father's house.

When little children are afraid, they must remember that their Father holds the rope, and nothing can harm them while they are in his care.

A little boy was heard crying in his bed one night. His mother went to him to ask him what the matter was. "O, mamma! I don't like to be alone in the dark," was his reply.

That little boy forgot that God was holding the rope, and that He could take care of him just as well in the night as in the day; for the darkness and the light are both alike to Him.

A little girl, who was very timid, especially in a thunder-storm, said to her teacher one day,—

"Once last summer, when the thunder was very loud and the lightning very sharp, I was frightened, for I was all alone in my bed; but I remembered what you had told me about God taking care of me, so I prayed to Him, and then I felt as if He were close by me, and wouldn't let anything hurt me. And I didn't feel afraid any more but went to sleep. Since then, I always pray when I am frightened, and God takes all fear away."

Happy child! She had learned to trust in God as her Father; so she did not feel afraid, because He held the rope.

A little brother and sister went out once to gather blackberries. On their way, they had to cross the railroad track. As they looked up and down, to be sure that no train was coming, they saw something lying across the track. They ran up to it, and found it was a large tree which had been blown down. They could not lift it, and there was no time to call any one. The only thing they could do was to try and stop the train. So they ran along the track until it came in sight, and then shouted and swung their arms and hats. The engineer saw them, and supposing from their exci-

ed manner, that something was wrong, stopped the train just in time to prevent a serious accident.

It was rather dangerous—was it not?—for those children to run so near that engine when it was coming so fast. But they did not think of themselves. They thought only of saving the lives of the people in the train. So God kept them from getting hurt, because they were doing their duty. Their Father held the rope.

It is a good thing to be sure of this; for God does not promise to take care of those who are not in the right way. The boys who go sailing, or riding, or skating on God's holy day are not safe. Their Father does not hold the rope for them. Neither does He hold up those who go into danger against the commands or wishes of parents or teachers. It is a good rule never to do anything or go anywhere if you cannot ask God to be with you. Always be sure that you can say, "My Father holds the rope."

"The steps of a good man are ordered by the Lord: and he delighteth in his way. Though he fall, he shall not be utterly cast down: for THE LORD UPHOLDETH HIM WITH HIS HAND."—*Morning Star*.

SIMPLICITY.

A lady in one of the papers relates a sweet little instance of a child's delicate thoughtfulness. She says, I asked a little boy last evening, "Have you called your grandma to tea?" "Yes," he replied, "when I went to call her she was asleep, and I didn't know how to wake her. I didn't want to halloo at grandma, nor to shake her; so I kissed her cheek, and that woke her very softly. Then I ran in to the hall and said, pretty loud, Grandma, tea is ready." And she never knew what woke her."

—O—

[Abridged from the *Morning Star*.]

NEGRO TALK AND PATHOS.

In the *Farmington Chronicle* of Feb-

ruary 6, is a letter from Miss Annie S. Dudley, one of our teachers (Free Baptist), among the Freedmen at Charlestown, which contains some of the peculiar language of the colored people, used in giving expression to their religious feelings in the revival now going on, which I am sure will interest a wider circle than that paper reaches. Miss Dudley says:

"The soul would be poor and dark indeed that would not feast on the truth, though the treasures of Heaven are brought in earthen vessels." And so say we. One convert says:

"I have got safe by de go-back corner, and I will go all de journey home; and if you don't see me at de first of dem twelve gates, look to de next one for I shall be dere!"

Another says: "When I left de rebel ranks and crossed over to de Lord's army, I tore up de bridge behind me. Now I'm fightin' with de Captain dat's never lost a battle!"

Then comes a prayer that makes us cease to wonder, that our sister is not afraid to stay there. Here it is:

"O Lord, bless de teacher who come so far to 'struct us in de way to heaven. Rock her in de cradle of love! Backen de word of power in her heart, dat she may have souls for her hire, and many stars in her crown in de great gittin' up mornin' when de general roll is called. And when all de battles is over, may she fall all kivered with victory, be buried wid de honors of war, and rise to wear de long white robe in glory, and walk de shinin' streets in silver slippers, down by de golden sunrise, close to de great white throne; and dere may she strike glad hands wid all her dear scholars, and praise You, O Lord, forever and forever, for Jesus' sake. Amen."

To illustrate the loyalty of these people, she gives us the speech of one of them as he related it to her; on having been caught by a Yankee, and charged with being a rebel.—

"Gemmen, I'm tryin' to make my way clear from earth to glory, and I

know if I gets dere, it will be all Union, and dat's what I'll fight fortill I die!" Then I say, Miss Annie, "No rebel kin go to Heaven, till he is new-generated and borned again, and bleeves in dis ere Union. De Lord makes no disceptions, as de people does in dis world! De Lord is a Union man, and he fights the battles for his little ones, and when dem Georgian rebs said dey was comin' to kill all de niggers here, we prayed to de good Lord not to let dem come over the Potomac, and when dey tried, de river run red wid blood and most all was killed! De old masters wouldn't let us pray for Liberty, and so we prayed for light-bread—dat meant Freedom—and de Lord shook de dungeon, and de chains fell off, and to-day we's free! Bless de Lord!"

ARGUS.

OBITUARY.

Died on Saturday evening, June 6th, of malarial fever, Miss MARY ARMSTRONG, in the 25th year of her age.

"Requiescat in pace."

The funeral of Miss ARMSTRONG took place from the BEACH INSTITUTE, Savannah, Ga., on Monday afternoon at 4 o'clock. The attendance was immense, the number being estimated at 3,000 persons. The exercises were appropriate. From the touching funeral address of Rev. I. W. BRINCKERHOFF, as given in the *Freeman's Standard*, we copy the following extract:

On Saturday last the little band of teachers in Savannah was broken up for the season. Seven of them left in the steamer for their own sweet homes and dear friends, that they may find rest and renew their vigor for future toil; three yet remain who expect ere long to follow those who are now upon the sea. But, of that band, one has entered upon her eternal rest. Her plans were fixed for continuing here her toil through the summer, but the Master whom she served has said, "It is enough; thou hast been faithful over a few things, I will make you ruler over many things, enter thou into the joy of thy Lord." And when the angels who minister to the heirs of salvation, whispered, "Sister spirit, come away," she fell asleep. And none who knew her can doubt that as she entered the pearly gates the blessed Jesus said to her, "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me."

Miss Armstrong was an orphan. She had no brother even, and but one sister, a minor, whose home is in the West. Five years ago she was attacked by a disease of the heart, which clung to her until the end of

life, threatening a fatal issue at any moment. By this disease she was prevented from resting by night or by day, save in a sitting posture. Though thus dying daily, four years ago our sister came to Port Royal and entered upon the work of instructing the Freedmen; and when Savannah was opened, she came here and continued her toil until she went to her reward.

Would you read her epitaph; It is written by the pen of inspiration, "*She hath done what she could.*"

Letters to the Treasurer.

NEW HAVEN, CONN.

I have been in the habit of annually contributing to the society for many years, but seeing *your appeal*, I have felt called on to give a small donation to assist in keeping up the school and sustaining the teachers. They *must be sustained*. The schools must not be abandoned. May the richest of Heaven's blessings attend the efforts of the society. I am aged, infirm, and on the confines of eternity, but the cause of the down-trodden and oppressed will not be forgotten. With kind regards,

Your most ob'd't,

ELIJAH T. FOOTE.

CHESTER, VT.

Please find enclosed \$2.00, for the A. M. Association. I regret that I have not sent it before. I have received the *American Missionary*, every number, from its commencement. It is the very last paper that I could be hired to give up.

When I look back at the formation of this Association, with its few friends and small means—and compare it with its present means, and the multitude of friends and teachers, who are willing to go down into that dark country, and help raise the *injured* colored man—I rejoice and bless God for what he has done.

MONSON, MAINE.

W. E. WHITING,

Dear Sir:

Enclosed please find twenty-six dollars, (\$26.00,) which I have collected in small sums from individual friends in this place.

If each one of your friends would go out among their acquaintances, and solicit the little amounts which could easily be given, I believe there would be no need of retrenchment.

Respectfully yours,

MRS. J. TYLER.

SAN FRANCISCO, CAL.

Enclosed herewith please find a Post Office order for the sum of twenty dollars, for the use of the "American Missionary Association."

This, my mite, but feebly expresses my

high appreciation of the eminent usefulness of the Association.

Very resp't your ob'dt servant,
E. B. BABBITT, U. S. A.

FROM SCOTLAND.

KILMARNOCK.

I have written by this day's post to Mr. SHANNON, Baltimore, desiring him to pay to you, on account of salary to Miss. HENRIETTA MATSON, laboring as teacher to the Freedmen, Memphis, Tennessee, the sum of \$200, the remainder of her salary for one year.

Desiring that the labors of the Association may be greatly crowned, and blessed of the Lord, and that all who are engaged in the work in any department, may be imbued with wisdom from above, I am, dear friend,

Truly yours,

JOHN STEWART.

—O—
RECEIPTS
IN JUNE, 1868.

MAINE.

Augusta. "A Friend,"	\$ 5 00
Blue Hill. Cong. Ch., \$13 12; R. D. Osgood, \$1.	14 12
Brooksville. J. G. Walker.	1 00
Bucksport. Cong. Ch.	33 05
Corinth. Mrs. Lucy Peabody.	5 00
Farmington. Joshua Bullen.	20 00
Jackson. Cong. Ch.	1 81
Kennebunk. Miss Lucy Sewall.	15 00
Monson. "Friends," by Mrs. I. Tyler.	26 00
New Castle. Second Cong. Sab. Sch.	23 15
Vassalborough. Female Cent. Soc., \$4 50; Elisha Lewis, \$2; H. S., 25c.	6 75
West Bakersville. Cong. Ch.	4 00
Winslow and North Vassalborough Sab. Schs.	9 00

NEW HAMPSHIRE.

Bristol. Cong. Ch.	7 00
Chichester. J. W. Chandler.	1 00
Dalton. M. L. Metcalf and T. M. Metcalf, \$1 ea.; Mrs. L. A. B., 50c.	2 50
Dover. Estate of Wm. Woodward, by T. J. W. Pray, Ex.	500 00
Gilsum. Cong. Ch., \$12; James Denning, \$10.	22 00
Jaffrey. Sab. Sch. of Cong. Ch.	13 70
Marlborough. Cong. Sab. Sch.	15 57
Newport. Cong. Ch., \$37; Meth. Epis. Ch., \$13 35.	50 35
North Conway. Mrs. E. M. Colby.	5 00
Sanbornton Bridge. Cong. Ch.	24 33
Wilton. Second Cong. Ch.	74 00

VERMONT.

Berlin. Rev. Truman Perrin.	35 00
Brandon. Cong. Ch.	16 00
Brattleborough. First Bapt. Ch., 25 75; Sab. Sch. of Centre Cong. Ch., \$20; Mrs. B. H. Van Doorn, \$5.	50 75
Brownston. Cong. Ch., \$10; Rev. J. A. G., 5c.	10 50
Burlington. Miss E. M. Boardman.	105 00
Chester. "A Friend,"	3 00
Danville. Cong. Ch., \$36 82; Cong. Sab. Sch., \$10.	46 82
Essex. Mattie Williams.	1 00
Ferrisburgh. Cong. Ch.	14 00
Grafton. Mrs. C. B. Aiken, \$20; Mrs. Sally Pettingill, \$3; Mrs. E. B. Barrett, \$2; "A Friend," 50c.	25 50
Jericho Center. "Friends," b. of C. and	

\$26.	26 00
Marshfield. First Cong. Ch.	23 00
Mechanicsville. Rev. J. Andrews.	2 00
Newbury. George Burroughs, \$1 50; D. Wells, \$1 10; J. Kendrick, \$1; A. McA., 60c.	4 20
Norwich. Cong. Ch.	37 00
Pawlet. Cong. Ch. and "Friends of the Freedmen,"	42 00
Poultney. Cong. Ch.	6 37
Ripton. Rev. Cephas H. Kent.	5 00
Rutland. Sab. Sch. of Rev. Dr. Seaver's Ch.	36 88
Saint Albans. Hon. L. Brainerd, (a part of which for a Teacher).	500 00
St. Johnsbury. Cong. Sab. Sch.	46 67
South Hinesburgh. Mrs. J. E. Alger.	1 00
South Newbury. W. W. Brock.	2 00
Springfield. Cong. Ch., to const. CHARLES FORBUSH, CHARLES M. KEYES, EZRA A. ROBINSON, JOSEPH SMART, DAVID M. WILDER, Mrs. EMMA A. DOUBLEDAY and TIMOTHY PUTNAM, L. M's.	227 81
Wallingford. Collected by Mrs. Lyman Batcheller and Mrs. H. Harris, for a Teacher.	100 00
Wells River. Cong. Ch.	55 00
West Halifax. Mrs. Ann Kellogg.	7 60
Windham. "A Life Member,"	10 00

MASSACHUSETTS.

Ashby. Second Cong. Ch.	17 00
Arlington. Orth. Cong. Ch.	566 06
Auburn. Joseph H. Howland.	1 00
Boston. Shawmut Ch. and Soc.	482 09
Boxborough. Cong. Ch.	13 45
Brighton. "A Friend,"	10 00
Brookline. Otis Withington, \$5; "S. A. C.," \$20.	25 00
Cambridgeport. Mrs. Bridges.	1 25
Chelsea. Mrs. S. L. Mason, b. of C.	
Cohasset. "Beech Wood," \$9 50; Rev. C. B. Smith, \$5 50.	15 00
Cummington. Wm. Packard.	2 00
Danvers. Maple St. Ch.	153 71
Duxbury. J. Y. Grose.	2 00
East Sumner. M. O. S.	60
East Medway. First Cong. Ch.	13 00
East Hampton. First Cong. Sab. Sch.	14 05
East Dennis. Miss S. T. Dunham.	97 50
Fitchburg. Mrs. Chamberlain.	5 00
Freetown. "A Friend," \$5; Mrs. J. Reid, \$1; Mrs. B. W., 50c.	6 50
Granville. "A Friend."	3 00
Great Barrington. Coll. by Rev. H. Winslow.	81 52
Hadley. Julia Graves.	1 00
Harvard. Cong. Ch.	8 59
Leyden. Geo. Childs, \$5; "A Friend," 45c.	5 45
Lowell. Ladies' Benev. Soc., \$60; First Cong. Ch., b. of C.	60 00
Mansfield. E. Alden, Jr.	1 00
Marlborough. Cong. Sab. Sch.	112 25
Medfield. Lydia A. Dow, \$10; Miss G. B. Pease, \$2.	12 00
Medway Village. Cong. Ch., bal. to const. THOMAS F. MAHR, Mrs. CAROLINE M. SOUTHWORTH, Mrs. CYNTHIA TINKHAM, Mrs. SARAH MASON, Mrs. MIRIAM H. MONROE, Miss ELLA A. COLE, Miss LOUISA RICHARDSON and Miss MARY FITCH, L. M's.	156 15
Middleborough. Coll. by Miss Grace Harlow.	60 00
Mittineague. G. C. B.	50
Natick. Cong. Ch.	139 31
Newbury. First Cong. Ch.	32 45
North Abington. Mrs. S. B. Frost.	1 00
North Cambridge. N. Av. Orth. Cong. Ch.	106 17
North Marshfield. First Cong. Ch.	10 90
North Wrentham. Mrs. L. M. Clark.	5 00
Orange. "A Friend,"	1 50
Palmer. Second Cong. Ch.	15 00
Reading. Sab. Sch. of Bethesda Ch., \$50; S. P. Wakefield, \$1 25.	51 52

Royalston. Joseph Eatabrook.....	5 00
Sandisfield. Sylvester Jones.....	5 00
Sandwich. Mrs. Eliza W. Wells.....	5 00
Shelburne. Cong. Ch. Sab. Sch., \$100, for a Teacher.....	100 00
Sherburn. Orth. Cong. Ch.....	19 40
South Amherst. John E. Kidder.....	1 00
South Dedham. Frank O. Winslow, b. of C.....	
South Hadley. Teachers and Pupils of Mt. Hol. Sem.....	13 75
Springfield. "Churches of Hampshire County," \$300; L. M. Bliss, \$5.....	305 00
Taunton. Rev. R. H. Cobb.....	2 00
Uxbridge. "A Friend,".....	5 00
Walpole. Orth. Cong. Ch.....	109 23
Webster. Cong. Ch.....	28 00
West Medway. Charlotte Slocumb, \$300; Ladies' Char. Soc., b. of C.; Ladies, b. of C., \$74.....	300 00
Westborough. Ladies' Soc., b. of C. Woburn, b. of C.....	
Worcester. Salem St. Sab. Sch., for a Teacher, \$100; Central Ch., \$87 68; Geo. M. Rice, to const. ETNA H. RICE, L. M., \$50.....	237 68
Yarmouth. First Cong. Ch.....	104 60
— "L. B. W.".....	25 00

RHODE ISLAND.

Providence. High St. Ch., \$475 50; Central Cong. Ch., \$163 50; Evang. Cong. Ch., \$26.....	665 00
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CONNECTICUT.

Bristol. Cong. Ch., to const. Deacon WILLIAM DAY, Deacon FREDERICK ALLEN and HENRY BECKWITH, L. M.'s.....	93 23
Clinton. Mite Soc., b. of C.....	
East Avon. Mon. Con. Coll. Cong. Ch.....	10 00
Hartford. B. Hudson.....	20 00
Lebanon. "A Friend," by A. C. Birchard.....	10 00
Middletown. "Z,".....	5 00
New Britain. Centre Ch. and Soc. (addl.).....	116 00
New Haven. "A Friend," by A. Townsend.....	50 00
Rockville. Second Cong. Ch.....	84 75
Stratford. "Friends," by Harry Brownson.....	3 50
Washington. "M. E. B.".....	3 00
Waterbury. "R." \$10; Mrs. S. B. Minor, \$5; "A Friend," \$4; "A Friend," \$5.....	24 00
West Meriden. E. K. Breckenridge.....	10 00
West Stafford. Cong. Ch.....	1 00
Wetherfield. First Cong. Ch.....	77 00

NEW YORK.

Albion. Presb. Ch., for a Teacher.....	129 00
Arcade. Mrs. Rev. B. F. Jackson.....	2 00
Belleville. Mrs. A. Lathrop.....	10 00
Berkshire. First Cong. Ch.....	21 05
Canaan Four Corners. B. of C., by R. Crosby.....	
Crown Point. Jonathan Dike, to const. EDWIN S. BOGUE, Mrs. SUSAN E. BOGUE, Miss JANE ELIZA BOGUE, Miss SARAH E. BOGUE and Mrs. ELIZA A. DIKE, L. M.'s.....	150 00
Canandaigua. Cong. Ch., (addl.).....	1 00
Churchville. Cong. Ch., for a Teacher.....	8 00
Fort Covington. Miss A. Bliss.....	5 00
Galway. "Friends," by Miss N. S. Clizbe.....	7 50
Hannibal. Cong. Ch.....	10 00
Harpersfield. Rev. J. T. Marsh.....	3 00
Hartwick Seminary. Rev. Geo. B. Miller, D. D.....	20 00
Highland. Samuel West.....	1 50
Holley. Meth. and Presb. Friends, bal. to const. Miss G. A. FARWELL, Mrs. MATILDA HUFF, Mrs. SARAH A. PERRY and Mrs. ELIZABETH B. BOSWORTH, L. M.'s, for a Teacher.....	52 00
Jewett. Presb. Ch., mon. con. coll., \$13 13; Mrs. L. North and L. S. Bailey, \$10 ea.; E. F. Peck, \$3; C. B. Peck, \$2.....	38 13

Lebanon. Thomas Hitchcock and Marvin Day, \$15 ea.; A. L. Grosvenor, \$10; John Head, \$5; T. Killings, \$2; C. P. Day and J. H. Wagoner, \$1 ea.; Others, \$1.....	50 00
Livonia. Presb. Ch., for a Teacher.....	50 50
Madrid. Amos Shaw.....	2 00
Madison. M. R. Burnham.....	70 00
Mannsville. Cong. Ch.....	7 00
New Hartford. "Misses Hurlburt,".....	10 00
New Road. Union Miss. Soc.....	8 25
New York. Ch. of the Puritans, mon. coll., \$22; "A Friend," by Miss Starkweather, \$5; Mrs. Rev. Geo. Hollis, \$2; Mrs. C., 50c.....	29 50
North Litchfield. "Mrs. G.," for Mission Sch., N. C.....	2 00
North Guilford. Bennet Baker, \$10; Albert Davis and Edson Windsor, \$5 ea.; W. Gridley, \$3; 6 Individuals, \$1 ea.; Others, \$7 33; to const. BENNET BAKER, L. M.....	36 33
Owego. L. H. Allen, M. D.....	10 00
Pompey. Presb. Ch., \$26 43; S. P. Hayden, \$10.....	36 43
Pulaski. Chester and Martha Dodge.....	2 00
Rochester. Gen. A. W. Riley, \$30; Rev. G. D. Pike, for a Teacher, \$15.....	45 00
Rutland. WILLIAM PARKINSON, \$15, bal. to const. himself L. M.; Cong. Ch., \$2 50.....	17 50
Saratoga. Miss E. H. Twitchell.....	22 00
Seneca Castle. Mrs. Harriet Jones.....	5 00
Stafford. "Mrs. H. H. and Daughter,".....	3 00
Sweden. Presb. Ch., for a Teacher.....	12 00
Troy. "Friends of the Freedmen," b. of C.....	
Union Falls. Margaret B. Duncan, \$10; Francis E. Duncan, \$5.....	15 00
Utica. John Wait, \$20; Coll., \$7 40.....	27 40
Victor. "Friends," for a Teacher.....	18 00
Walton. Wm. A. White, \$10; Second Cong. Ch. S. S., \$7 70.....	17 70
West Bainbridge. James Benton and Amanda Benton, \$5 ea.; Others, \$5 50.....	15 50
Windham Centre. O. B. Hitchcock.....	5 00
— "Friends from Canada,".....	18 70

NEW JERSEY.

Franklinville. A. L. Leonard, to const. WILLIAM BRADLEY, L. M.....	30 00
Princeton. Rev. Geo. Hood.....	5 00
Rahway. Thomas Morris, \$5 25; Others, 75c.....	6 00
Rockaway. Presb. Ch.....	10 00
Vineland. Miss E. P. Worthington, bal. to const. Rev. A. WORTHINGTON, L. M.....	12 75

PENNSYLVANIA.

Burlington. Joseph Hilton, \$3; 8 Individuals, \$1 ea.; Others, \$3.....	13 25
Conneaut. Rev. H. D. Lowing. W. Homer, Mrs. M. Kendall and John Bolland, \$5 ea.; Others in First Cong. Ch., \$5.....	25 00
Covington. Rev. G. P. Watrons, \$1; 10 Individuals, \$1 ea.; Others, \$5 50.....	16 50
East Burlington. J. Campbell and Justin Morley, \$2 ea.; 4 Individuals, \$1 ea.; Others, \$3 75.....	11 75
Farmington. Mrs. Susan Robb, \$3 50; Cash, \$1 75.....	5 25
Mansfield. Prof. F. Allen, \$4; S. B. Elliot, \$3; Prof. Streitt, L. Reynolds and B. Newell, \$2 ea.; Others, \$9.....	22 00
New Brighton. "Ch. of God," (Winnebriannian).....	7 90
North East. B. F. Spooner, \$15; Wm. McCord, John McCord and Dyer Loomis, \$10 ea.; Rev. Thomas B. Hudson, T. A. Bemis and H. N. Gifford, \$5 ea.; Presb. Ch., \$11 50, for a Teacher.....	71 50
Tioga. B. C. Wickham, \$5; G. Stevens, J. W. Gurnsey and F. E. Smith, \$2 ea.; 15 Individuals, \$1 ea.; Others, \$9.....	35 00
Troy. E. S. Jewell, N. M. Pomeroy, W. F. Long, Mrs. L. W. Pomeroy, \$5 ea.; Mrs. L. Pomeroy, \$2 50; Newbury &	

Peck, \$2; 9 Individuals, \$1 ea.; Others, \$13.....	46 50
Wattsburgh. Presb. Ch.....	5 00
Watterson's Ferry. Anna C. McCain, \$6; A. B. McCain and H. C. McCain, \$2 ea.....	10 00
Waverly. By J. L. Richardson.....	85
Wellsborough. Wm. H. Clymer, \$5; M. Bache and M. H. Cobb, \$2 ea.; 16 Individuals, \$1 ea.....	25 00
West Alexander. G. B.....	25

VIRGINIA.

Onancock. Freedmen for Schools, by Rev. J. A. Nichols.....	121 89
Norfolk. Freedmen for Schools, by J. C. Haskell.....	28 24
Hampton. Freedmen for Schools, by D. D. Dodge.....	20 94
Bureau R. F. and A. L.....	1,746 60

DISTRICT OF COLUMBIA.

Washington. Bureau R. F. and A. L., for Transportation, &c.....	2,578 51
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NORTH CAROLINA.

Beaufort. Freedmen for Schools; by J. Scott.....	5 00
Fayetteville. Freedmen for Schools, by R. Harris.....	53 41
Wilmington. Bureau R. F. and A. L., \$27; Freedmen for Schools, by H. S. Beals, \$8 24.....	35 24

SOUTH CAROLINA.

Beaufort. Freedmen for Schools, by D. M. Walcott.....	30 66
Bluffton. Freedmen for Schools, by Miss A. R. Wilkins.....	17 00

GEORGIA.

Albany. Chas. Raushenberg, Sur. U. S. A.....	5 00
Savannah. Freedmen for Schools, by O. W. Dimick.....	88 64

OHIO.

Cleveland. Estate of Chas. French, by Mrs. Chas. French, Ex.....	2,569 97
Greenwich Station. Anna M. Mead.....	3 00
Ironton. Miss Anna Campbell.....	67 50
Lakeville. E. E. J.....	25
Madison. "An Invalid".....	1 00
Mesopotamia. Mrs. S. O. Lyman.....	15 00
Painesville. "Two Ladies in Lake Erie Seminary".....	25 00
Rawsonville. Charles Tuttle.....	1 25
Saybrook. Mrs. J. A. Clark and Rev. S. Cole, \$5 ea.....	10 00
Wakeman. Amos Pierce.....	50 00
West Farmington. Mrs. Susan Comstock.....	5 00

INDIANA.

Fort Wayne. Miss Mary G. Humphrey..	67 50
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ILLINOIS.

Alton. Estate of C. W. Hunter, by Dye & Atwood, Ex's.....	125 00
Mendon. N. B. Weed, \$5; "A Friend," \$2; Dea. J. Platt and Mrs. H. B. Baldwin, \$1 ea.; and others, 50c., for Mendi M.....	9 50
Princeville. On account of a deceased Soldier, by Wm. O. Stevens.....	45 00
Quincy. Mrs. Margaret Rose, for Mendi M.....	1 00
Roseville. Cong. Ch.....	3 25
Union Grove. Hiram Stratton.....	5 00

MICHIGAN.

Detroit. Mrs. A. N. Munger.....	2 00
Mendon. Individuals, by R. D. Nichols..	5 00

Warren. Rev. J. L. Beebe.....	10 00
Washington. Ira P. Holcomb.....	10 00
Ypsilanti. R. L. Hall.....	2 00

IOWA.

Chester. Cong. Ch.....	14 00
Quasqueton. Cong. Ch.....	20 00

CALIFORNIA.

Sacramento. Mrs. Sarah K. Fairchild....	7 00
San Francisco. Gen. E. B. Babbitt.....	20 00

DOMINION OF CANADA.

North Pelham. S. O.....	25
Paris. Cong. Ch., by N. Hamilton.....	20 00

ITALY.

Naples, Villa Ruffo. Rev. Geo. Appia....	5 00
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Received at the Cincinnati Office,

Thomas Kennedy, Treas.

(\$2,542 24.)

For A. M. A.

MASSACHUSETTS.

North Wrentham. Cong. S. S., \$10; Dea. H. N. Fales, \$10.....	20 00
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INDIANA.

Evansville. Walnut St. S. S., by Miss E. Hawley.....	64 15
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GEORGIA.

Atlanta. Freedmen for Schools.....	142 26
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ALABAMA.

Montgomery. Freedmen for Schools.....	134 70
Talladega. Freedmen for Schools.....	51 46

For A. M. A. and W. F. A. O.

OHIO.

Batavia. Citizens.....	3 00
Bellbrook. Daniel Holmes, \$58; Andrew Holmes, \$15; Thomas S. Andrews, \$2.....	75 00
Bloomington. A. Manary.....	6 25
College Corner. Cong. Ch.....	5 00
College Hill. Presb. Ch.....	44 62
Cleveland. Lelia Orr, \$105; Mrs. B. M. Nyce, \$100; U. B. Ch., \$35 43, and Sab. Sch. \$3 80; S. H. Sheldon, \$3 ⁰⁰ ; W. Williams, \$30, to const. W. G. Williams, L. M.; Mrs. Walworth, \$25; G. E. Herrick, \$2 ⁰⁰ ; J. E. L., \$10; "A. J. W.," \$10; W. B. Guild and S. W. Perry, \$10 ea.; C. W. Palmer, Mrs. L. Fitch, A. D. La Mater, T. S. Knight, C. S. Bissell and J. J. Converse, \$5 ea.; Drs. Brooks & Herrick, \$5; — Boynton, \$5; Others, \$15. 444 23	
Germantown. U. B. Ch., \$7 50; G. Oblinger, \$5; W. Stump, \$1.....	13 50
Huron. Presb. Ch. and Others, bal. to const. Rev. H. B. DYE, L. M.....	25 15
Lodi. Union Meeting in W. M. Ch., \$34 42; Rev. Mr. Porter and Wife, \$5; H. Ainsworth, \$5.....	44 42
Milan. Two Individuals.....	6 00
Miamisburgh. Judge Casady, \$5; Others, \$2.....	7 00
Mount Pleasant. Chas. Gay, \$4; M. H. Hunt, \$2.....	6 00
Ripley. U. S. Presb. Ch.....	37 90
Sidney. J. Perkins.....	5 00
South Salem. Presb. Ch., \$42; Colored Sab. Sch., \$6 40.....	48 40
Springfield. Mrs. C. Ruggles.....	2 00

Wadsworth. By C. T. Clifford.....	6 25	Rev. D. J. JONES, L. M.....	30 00
Windham. Mrs. James Shaw.....	38 00	Keokuk. Cong. Ch. and Soc., \$50; N. S. Presb. Ch., \$15; Others, \$25 75.....	90 75

MICHIGAN.

Blissfield. F. Dewey, W. L. Goodrich and W. Colyer, \$2 ea.; G. W. Connel, \$1 25; 3 Individuals, \$1 ea.; Mrs. N., 50c.....	10 75	Newton. Cong. Ch. and Soc., \$90 55; Others, \$14 40, (\$90 of which to const. Rev. H. BARNES, Rev. J. R. MERSHON and Hon. J. MYER, L. M's).....	104 95
Fentonville. T. G. Smith, \$5; M. P. Allen and Mrs. T. A. Kingsbury, \$1 ea.; Others, \$1 50.....	8 50		
Lansing. J. Keyes, \$2 50; R. Camp, \$1.....	3 50		
Webster. First Cong. Ch.....	82 00		

INDIANA.

Balaka. Robert Murphy.....	3 00	Battle Creek. Wm. and L. H. Bevier....	50 00
Corydon. Geo. Stoltz, \$5; 4 Individuals, \$1 ea.; J. W., 50c.....	9 50	Bainbridge. S. N. Woodruff and E. Emesberger, \$5 ea.....	10 00
Economy. J. W. Honeyent.....	1 00	Bloomer Center. "Friends,".....	1 50
Neff. Hannah Thornbury.....	5 00	Buchanan. F. W. Howe, \$5; S. M. Starr, \$4; B. M. Pennel, \$3; Others, \$5 30.....	17 30
Union City. Clara R. Commons.....	4 00	Cannon. Alex. Cowan.....	3 00
West Chester. David Adams, \$2; Peter Walters, \$1.....	3 00	Carson City. "Friends,".....	2 50

TENNESSEE.

Nashville. Peabody Fund "for Beneficiaries," \$323 25; Freedmen for Schools, \$84 80.....	408 05	Eastmanville. Dr. W. H. Niles, \$5; H. Taft, \$4; L. H. Griffith, \$1.....	10 00
Chattanooga. Freedmen for Schools.....	4 00	Gaines. United Brethren.....	8 30
Memphis. S. S. Goll.....	1 00	Grattan. Bapt. and Others, N. H. Holmes and Wm. L. Atkins, \$10; Others, \$ 7 45.....	27 45

KENTUCKY.

Covington. State Sch. Fund, \$331; City Sch. Fund, \$86 60; Freedmen for Schools, \$59 70; J. Scott and Others, \$60.....	537 30	Hubbardston. W. Homer, \$5; R. P. Wheeler, \$3; Others, \$2.....	10 00
Louisville. Freedmen for Schools.....	231 35	Keeler. J. Hill, C. Duncombe, \$5 ea.; D. Thomas, \$10; H. B. Babcock, \$3; Others, \$10.....	33 00

Received at the Chicago Office.

(\$4,808 38.)

ILLINOIS.

Alton. J. P. Drennan.....	5 00	Bangor. C. M. Welsh Ch.....	5 16
Beardstown. Cong. Ch.....	98 50	Beloit. First Cong. Ch. (addl).....	10 00
Blue Island. Rev. L. Foster and Wife.....	50 00	Berea. C. M. Welsh Ch.....	43 20
Chandlersville. Cong. Ch. (in part).....	8 65	Berlin. C. M. Welsh Ch.....	42 15
Chicago. First Cong. Ch.....	225 48	Bothel. C. M. Welsh Ch.....	2 00
Crystal Lake. Cong. Ch. (addl).....	20 00	Burlington. Cong. Ch. (in part).....	43 50
Durand. Cong. Ch.....	8 00	Blaen Dryfin. C. M. Welsh Ch.....	2 00
Farlington. Cong. Ch. (addl).....	28 00	Catacart. C. M. Welsh Ch.....	2 00
Lamoille. Cong. Ch. (addl).....	42 00	Cooksville. Cong. Ch. (addl).....	20 00
Malta. Cong. Ch. (addl).....	25 00	Dodgeville. C. M. Welsh Ch.....	11 20
Moline. Cong. Ch. (addl).....	63 35	Elk Horn. Cong. Ch. (in part).....	51 00
Morrison. Frank Clendenin.....	5 00	Fish Creek. C. M. Welsh Ch.....	2 00
Ontario. Cong. S. S., \$20; Cong. Ch. (addl), \$2.....	22 00	Fulton. Cong. Ch. (addl).....	56 00
Ottawa. First Cong. Ch.....	68 61	Ripon. Cong. Ch. (addl).....	10 00
Payson. Cong. Ch. (addl).....	23 75	Salem. C. M. Welsh Ch.....	6 80
Pecatonica. Cong. Ch. (addl).....	25 00	Sheboygan. Cong. Ch. (addl).....	55 00
Princeton. Cong. Ch. (in part), \$60 10; Cong. S. S., \$37.....	97 10	Shullsburg. A. M. Dixon and Family....	3 00
Peoria. Cong. Ch. (in part).....	172 50	Somers. Presb. Ch.....	10 50
Providence. Cong. Ch. (in part).....	31 38	Wauwatosa. Cong. Ch. (addl).....	10 00
Wataga. Cong. Ch. (addl), \$32 75; Cong. S. S., \$30 50.....	63 25	West Salem. Cong. Ch. (in part).....	27 50
		Whitewater. Cong. Ch. (addl).....	46 50

IOWA.

Algona. Cong. Ch. and Others.....	13 00	Chillicothe. C. Howard, (snow flake)....	1 00
Clinton. Cong. Ch. (\$30 of which to const. Rev. J. W. WHITE, L. M.) \$48; Others, \$20 75.....	68 75	Palmyra. Colls.....	10 00
Davenport. Cong. Ch. and Soc., \$41 60; Others, \$63 25, (\$30 of which to const. Rev. — HAMILTON, L. M.).....	104 85		
Des Moines. Cong. Ch. and Soc., \$173 15; Others, \$27 03, (\$120 of which to const. Rev. H. S. DEFOREST, Dea. J. TRASDALE, Dea. J. M. OTIS and Dea. S. SIBLEY, L. M's); Cong. Ch. (addl), \$25.....	225 18		
Eddyville. Cong. Ch. and Soc., \$36; Others, \$5 75, to const. Dea. D. H. DUNLAP, L. M.....	41 75		
Fairfax. Cong. Ch. (in part), to const.			

MISSOURI.

Chillicothe. C. Howard, (snow flake)....	1 00
Palmyra. Colls.....	10 00

MISSISSIPPI.

Bureau R. F. and A. L. \$1,510 77; Freedmen for Schools, \$266 80; Cash, \$4 40, by Rev. J. P. Bardwell.....	1,781 97
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ALABAMA.

Freedmen for Schools, by Rev. Geo. L. Putnam.....	444
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Total.....\$23,601

W. E. WHITING.
Asst. Treas.